

ONE RACE--ONE COMMUNITY

CATHOLIC

MAY, 1955

Interracialist

10 CENTS



(Photo courtesy Dunbar Vocational School)

STUDENT IN
WELDING
SHOP AT
DUNBAR
VOCATIONAL
SCHOOL,
CHICAGO,
ILLINOIS.
MORE AND
MORE UNIONS
AND OFFICES
ARE OPENING
UP FOR
DUNBAR
GRADUATES.

Five Year Job Hunt

Milton Jossey believed that jobs traditionally closed to Negroes would open up. So for five years this Negro college graduate persevered in his job hunt.

IN FEBRUARY OF 1950 Milton Jossey was graduated from Loyola School of Commerce in Chicago as an accountant. He was in the middle third of his class. It was a time when accountants were badly needed because of shortages created by the draft.

Yet two months later Milton was still looking for a job. He went job-hunting every single day of those two months except Sundays. He put in an application at almost every large company in the city which employed accountants. When he met his classmates on the street as he was making his rounds, they couldn't understand why he didn't have a job yet. They had had no trouble at all.

COLLEGE-TRAINED DISHWASHER

He was getting desperate for money. One noon he stopped in at Old Saint Mary's for Mass. He came out and walked across the street to a restaurant for a bite to eat. A sign in the window said "Dishwashers Needed." He went in and asked for the job, and got it. It paid 40 cents an hour for 10 hours a day, six days a week. On Saturday evening he went home with a total of \$24 in his pocket.

THE REQUIREMENTS

The Certified Public Accountant tests were coming up in a short time, so Milton propped his accountant's handbook up over the sink and studied all day as he washed dishes. One noon he went down to the State of Illinois Building to talk to the clerk. Yes, he had all the requirements, except—six months actual experience in accounting. The clerk said it was useless to take the exam even if he passed, unless he could fulfill the requirements.

IT IS NOW FIVE YEARS since Milton graduated from college. Two of those years he spent in the Army. In the remaining three he never once had an opportunity to get the six months practical experience to fulfill his C.P.A. requirements.

It has been a long discouraging odyssey from employment agency to personnel office and back again, from one lower level job to another, always with the hope of filling an opening in accounting. Now five years later, and through the efforts of a personal friend, he will at last begin to work in his own field for the government.

THE DODGES

Milton has become an expert on the dodges used when a Negro applies for a professional job. It is a touchy problem for employment agencies and personnel offices to have a well-educated Negro with excellent recommendations from both teachers and past employers appear at the reception desk.

TO THE "NEGRO" AGENCY

The first thing most employment agencies did was to send Milton to one particular employment agency. After awhile Milton realized that there is probably some interlocking agreement among agencies to send Negroes to this particular one. Jones handles mostly unskilled and semi-skilled jobs. They do have one interviewer for professional jobs, but Milton was never sent out on a referral.

BANKS

Banks usually handle the problem by telling the applicant that there is really no use at all in even filling out an application. The chances of an opening are so slim, they say, that they wouldn't

want to have the applicant waiting and hoping for something so uncertain. Five years ago when Milton first made the rounds of the banks he got this answer. Two months ago the answer was still the same.

One foolproof way of getting rid of a Negro applicant is the barrier of experience. Some banks say they would hire him if he had experience in a bank, knowing that it is practically impossible for a Negro to get experience in a bank.

"YOU WOULDN'T BE HAPPY"

Milton answered one newspaper ad from a bank stating there were openings in "banking positions." When he got to the bank he was told that the only "banking positions" open were messenger boys. And of course the bank couldn't hire him for that—he had had too much education.

After awhile Milton began to feel that his education was a handicap rather than an asset. Place after place told him that there were openings only on lower levels, such as opening envelopes or light clerical, or manual labor, or meter reading. And they all said he wouldn't be happy in these. After awhile he began putting down that he had only two years of college, but that was still too much to be hired.

From time to time when Milton met his former classmates, they would urge him to apply at the place where they were working. Their firms were crying for accountants, they would tell him.

At the company employment office he would be met with a puzzled look by the receptionist, and a stunned attitude on the part of the interviewer. Often Milton had to try to put the interviewer

at his ease. When Milton told the personnel director who referred him and what his classmate had told him about the urgent need for accountants, the interviewer would look embarrassed, tell him to fill out an application blank, and usher him out with a vague promise of "letting him know." He never heard from any of them again.

"WE'LL CALL YOU!"

Milton has come to know during these five years that when an interviewer ends with "Don't call us. We'll call you!" delivered in rather urgent tones, this is just another way of closing the door in his face once and for all.

One employment agency didn't tell him this at the end of his interview. They said to call every week to let them know he was still interested. A week later he called. The man had forgotten exactly who he was, and asked him his training. He was very impressed on the phone and told him to come right down, he had an opening that very day for him. Forty-five minutes later Milton walked into the office with some real hope for the first time since he had been job-hunting.

(Continued on page 4)

INSIDE:

HARLEM HOUSE FORCES CITY ACTION ON TENANTS' PLIGHT (P. 3)

MEXICAN MIGRANTS OUR RESPONSIBILITY (P. 7)

WHOLE FAMILY CAN HELP INTEGRATE YOUR NEIGHBORHOOD (P. 2)

Father, Mother, Teen-Ager and Small Fry Whole Family Can Help Integrate Your Neighborhood

(The following essay was awarded second place in the contest sponsored recently in Indianapolis Catholic schools by the Catholic Interracial Council of Indianapolis. The author is a member of the junior class at Sacred Heart Central High School. A Latvian by birth, she has been in the United States only five years.)

By Zita Dapkus

I AM A LATVIAN GIRL OF SIXTEEN, attending Sacred Heart Central High School. Five and a half years ago I came to America with my parents to escape Russian tyranny in Latvia, a small country just east of Russia in northern Europe.

First we settled in Mississippi, where I lived on a farm. Whether working in the cotton fields, studying at the little Sunflower School, or mingling with the neighborhood boys and girls, I was always happy. After we moved to Indianapolis, it was the same story . . . I always "belonged" . . . there was never any discrimination against me. Sometimes I had difficulties with the language, but nobody laughed. I studied, and my nationality didn't seem to matter.

WHITE INDIFFERENCE

Because every one has been so kind to me, I wish people would be kinder to the Negro. I single him out of all minority groups because here in Indianapolis the Negroes are in the ascendancy.

Why are discriminations made against him, depriving him of his rights as a free individual? The abolition of segregation in schools, restaurants, railway cars, and other public places has helped give the Negro the justice he deserves, but before he can receive full equality there is one obstacle in the way—the White Man.

A Negro child must come up, if he comes up at all, lifting the whole

weight of white indifference on his shoulders. It is in our hands to make the Negro of tomorrow a race that can be proud of itself, and in doing so receive countless spiritual advantages ourselves.

BEGIN IN YOUR NEIGHBORHOOD

How can this be done? For a Catholic, the best way in which he can help the Negro most effectively, and gain for himself many blessings is in NEIGHBORHOOD INTEGRATION. The Catholic Church, through the Holy Father, bishops, and priests has spoken clearly, consistently, and continually on how prejudice leads to the eternal loss of one's own immortal soul. When a colored person or one of another race moves into a neighborhood, the Catholic must lead the way toward breaking the barrier of discrimination.

HOW CAN THE CATHOLIC FATHER HELP?

By assisting the Negro to get a better job; by establishing contact for him in the labor unions; by introducing him into the parish bowling club; by seeing that he joins the Holy Name Society; by nominating him on a church committee or by sponsoring him as an usher.

HOW CAN THE MOTHER HELP?

By inviting the Negro mother to come to the PTA meetings and take part in the discussions; by seeing that she enjoys the social dinners and parties; by asking her to help at card parties and fairs; by being a good neighbor: rejoicing with the Colored family on birthdays, graduations, and First Communions. Mothers could well take note of a Blessed Martin Club formed in South Bend, Indiana, by Mrs. Lucille Hasley, a prominent Catholic writer, whose members—half black, half white—hold fortnightly meetings, not in the church basement—but in EACH OTHER'S HOMES.

HOW CAN THE TEEN-AGE BOY HELP?

No one is hurt as easily as a young person . . . a Catholic boy can be so kind to a Negro boy. Invitations to attend the CYO, or join in a game of basketball at school, or pitch horseshoes in the back yard will give the colored boy a feeling of security.

HOW CAN THE TEEN-AGE GIRL HELP?

What about the sub-deb club, the parish dance, the friendly chit-chat, or any of the activities that are so essential to the growing Miss? The colored girl will have a sense of being wanted, a feeling of belonging, and the white girl's Guardian Angel will smile all over.

HOW CAN THE SMALL FRY HELP?

Children have no prejudices, they don't see a black face, all they know is that the "new kids are sure fun!" The duty rests with the father and the mother to let them continue to play together.

HOW CAN THE PARISH HELP?

By sponsoring get-togethers or teas for all foreign-born people, like the Cathedral Parish, cooperating with our own Latvian priest, Father Grosbergs, did about two weeks ago.

Then, too, there are the little courtesies that are due to all fellow citizens—not merely special friends—like the use of the proper name: for example, "Negro" not "nigger." Rev. Gerald Kelly, S.J., writing in the *Review for Religions* for November, 1951, says this of the white person dealing with the Negro:

"If he says 'sir' to a white man, he should say 'sir' to a Negro; if he tips his hat to a white woman, he should also tip his hat to a Negro woman; if he says 'good morning' to a white neighbor, he should say 'good morning' to his Negro neighbor."

bor; if he shakes hands with a white person to whom he is introduced, he should shake hands with a Negro under the same circumstances."

OBSTACLES TO FAITH

And yet the Catholic layman remains for the most part indifferent; some go as far as to outwardly show their hate for the Negro. In March 1950, the Sacred Congregation for the Propagation of the Faith said:

"The major obstacle to the conversion of the American Negro is the attitude of white Catholics themselves. As the Negroes have become more educated, they have grown aware of the extreme discrepancy which exists between such an attitude and the real spirit of the Catholic Church."

This may be the reason behind the fact that today out of fifteen million colored people, only one-half million are Catholics.

WORDS OF THE POPE

America has been good to me and millions of immigrants like me. There is room for all races to live peacefully and comfortably here in the "melting pot" of the world. I mean every word I've written. By good example, I and my family try to do our share in St. Anne's Parish. I am challenging ALL Catholics to bring the charity of the good Christ into ALL parishes.

Thus will we share in the prayers of our good Pope Pius XII, who in his letter to the American people wrote:

"We confess that we feel a special paternal affection, which is certainly inspired by heaven, for the Negro people dwelling among you; for in the field of special care and comfort they are very deserving of it. . . . We pray fruitful success for those whose generous zeal is devoted to their welfare."



(Photo courtesy Elroy Davis)

"Yes,
I'd
Love
To
Go
To
C
A
M
P."

SUMMER CAMP FUND

This little boy is only one of the many youngsters in our neighborhood who would like to go to camp. Your generosity can make it happen.

THE NEED IS GREAT

Summer time, vacation time should be a happy time for children. But there is little fun for a child playing on a dirty, sun-baked sidewalk. Sometimes there is not a tree for blocks.

Many of our clubroom youngsters desperately need the opportunities that camp offers—fresh air, plenty of milk and good food, supervised recreation.

Friendship House in Harlem, in Chicago, in Washington, and in Portland appeals to you for funds to send these children to camp.

SEND DONATIONS TO:

Friendship House
43 West 135th Street
New York 37, New York

Friendship House
4233 South Indiana Avenue
Chicago 15, Illinois

St. Peter Claver Center
814 7th Street Southwest
Washington 24, D.C.

Blessed Martin Friendship House
3310 North Williams Street
Portland 12, Oregon

Facts In Black and White NEW BOOKLET APPEARS



"THE SUPREME COURT SAID WHAT?"

Would you want your sister to marry a Negro?
Property values go down when Negroes move in, don't they?
Shouldn't Negroes be satisfied with good schools of their own?
What are Negroes doing to help themselves?

These are some of the 65 questions on interracial justice answered in a forthright manner in the pamphlet.

Written and edited by Chicago Friendship House staff it is the fruit of many years' experience in working for integration through lectures, writing and personal persuasion. Published by Ave Maria Press. Illustrated by Al Salerno. For copies send to the Friendship House nearest you (25 cents each, \$5.00 for 25, \$18.50 for 100).

work and study toward

"The Christian Social Order"

at a Friendship House Summer School

Write Friendship House in Chicago or Washington for more information.

Harlem House Forces City Action on Tenants' Plight



A TEEMING TENEMENT IN NEW YORK

(Photo courtesy Citizens' Council for Housing and Planning)

AT LAST THE ACTION PROJECTS conducted by Friendship House in a five-block area of our neighborhood this winter have had far-reaching effects.

For several years we have witnessed the war of attrition carried on by the corporation-landlord of this property. On a slum clearance site populated by almost 3000 families, the corporation-landlord has failed to maintain his buildings in habitable condition and to relocate the tenants in decent apartments elsewhere, as he is required to do by law. Funds are provided by the government in the form of a several hundred thousand dollar reduction in the price of the property so that site tenants can be relocated.

CRIES IN THE WILDERNESS

Children huddled in bed all day and all night to keep warm, ceilings leaked, sagged and fell, toilets could not be used for months. The isolated voices of the few articulate tenants cried in the wilderness. Hundreds of families, unable to endure the hardship, fled from the neighborhood in disgust and fear. In two years almost 1500 families have left their homes. **Only 19 of them were provided off-site apartments by the landlord.** The city placed 350 in public housing. Many hundreds have been moved from place to place on the site.

CITY AGENCIES SILENT

Countless meetings were held with city and local housing groups and end-

less attempts were made to get city and federal agencies to act, but there was a conspiracy of silence. City departments set up to safeguard the rights of tenants continued to look the other way, and things went from bad to worse.

On one Saturday afternoon Friendship House workers documented 17 buildings without heat. About this time, an attorney volunteered his services and early in the winter the long arduous fight began in the city courts.

AWAKENING TENANTS' DIGNITY

We went from house to house and talked with people who had registered complaints with us. We told them that they would have to take the initiative and go to court if they wanted to protect their rights, that no one could do this for them, but that we would help. We argued and cajoled. We tried to awaken a sense of group identity and strength and responsibility.

Our neighborhood is one of the poorest in New York City. Almost one fourth of the people are on public relief rolls, and the incidence of illegitimate parenthood is high. The prevailing climate is that of fear and hopelessness. Here the burden of prejudice has its full and dreadful impact. Everywhere are the marks of oppression.

We expected the heroic, for it was the only thing that would do. Those who refused or betrayed were left to providence.

Months went by during which we documented complaints, pored over

housing laws, and went back and forth between tenants and courts. We succeeded in getting the support of some housing experts, an influential politician, a few people in key positions in city agencies, and two housing committees with whom we had worked.

AROUSING THE NEWSPAPERS

During this time, we also tried to contact newspapers for publicity. It became known throughout the city that tenants on the Harlem site were vocal, responsible and organized. The **New York Post** became interested and, after a particularly stormy committee meeting, ran a story captioned: "Sick of Housing Alibis Harlem Group Cracks Down." The **New York Times** picked it up in their Sunday edition and wrote "Tenants in Harlem Allege Ouster Plot."

The Magistrate's Court continued to give the tenants the run-around. In one building 44 hazardous violations were verified by the city's Department of Housing and Buildings. The judge handed down a suspended sentence. Our tenants were losing heart, and we talked of giving up. Had it not been for the persistence and courage of our lawyer we might have done so. It was clear by this time that the enforcement agencies of the city were deliberately granting privilege to the corporation landlord. But soon after, the **New York Post** ran a banner headline: "Harlem Tenants Shiver Without Heat As City Depts. Refuse to Act" and several days later: "Two More Heatless Tenants Get Cold Treatment From Magistrate."

PRESSURING THE COURTS

The heat was on. Congressman Adam C. Powell demanded an investigation. The Court handed down two convic-

tions against the corporation for willfully and intentionally failing to provide heat. The Municipal Term Court assessed fines in the amount of \$1,950.00 for hazardous violations in 9 buildings. The **Herald Tribune** ran a story captioned: "Prefers Fine to Tenant's Life." Seventy more cases are on the court calendar and investigators from Washington are going over the site.

The housing picture in New York City is a dreadful one. There are dozens of projects pending or in process here but the problem remains unsolved. Simple subtraction shows its magnitude. In our neighborhood, the Godfrey Nurse Title I project will house 1,176 families. Almost 3,000 families will be displaced.

CREATING NEW SLUMS

Another proposed Harlem project will displace 4,000 families. When completed, it will consist of 1,600 units. There is no systematic or central relocation procedure, and, in the meantime, new slums are being created.

In Harlem last winter 322 people were left homeless in a single month when fires swept through their tenements.

THE DEATH SENTENCE

Tragically enough, the use of vacant lands in the Bronx and Queens could relieve the situation, but approval cannot be obtained from local people. They don't want housing projects in their neighborhoods because housing projects mean new neighbors, some of whom will be members of minority groups. The population of Queens, nearly 52 per cent Catholic, is, in effect, condemning thousands to sudden death in the fire-trap slums of Manhattan.

—Peggy Bevins

Jesuit Calls Mc Carran Act a Violation of Justice

IT IS A SURPRISE to many American Catholics that there is a Catholic teaching on the subject of immigration. This is doubly true since the author of our isolationist immigration act was himself a Catholic. Yet Father C. Giachetti, S.J., in an article in the Jesuit magazine **Civita Cattolica** published in Rome, stated that our immigration laws are contrary to natural rights, social justice and common sense.

Most Americans believe, declared

Father Giachetti, that they have an absolute right to keep foreigners out of their country or to expel them for any reason whatsoever. Yet the Pope summed up Catholic teaching in his 1952 Christmas Message. The Pope spoke of "the natural right of a person not to be impeded in emigration or immigration." Our laws are a violation of this natural right. Father Giachetti declared that migration is a world problem and must be settled on an international level.

Minneapolis Vice-President States

"I Changed My Mind on FEPC"

(Statement before the Minnesota Senate Judiciary Committee in support of proposed F.E.P.C. legislation—March 9, 1955.)

MY NAME IS JUDSON BEMIS. I live at 3841 Schuneman Road, in White Bear Township, Ramsey County. I am a vice-president of Bemis Bro. Bag Company, Minneapolis. I am here, representing myself, to speak in favor of the bill for a fair employment practices commission. If anyone had told me, ten years ago, that I would ever be testifying before a legislative committee in behalf of an F.E.P.C. bill, I would have said they were crazy. My point of view has obviously changed.

What has changed it? Three things:

SEEING F.E.P.C. IN ACTION

First—An evening spent six or seven years ago sitting in on an informal meeting of the Minneapolis Fair Employment Practices Commission. I there witnessed intelligent, quiet, impartial investigation and processing of a cou-

ple of problems in human relations through the exercise of logic, persuasion, counseling and conciliation—in essence, I saw intelligent democracy at work in an entirely constructive way.

NEED FOR A GENTLE NUDGE TO SPEED CHANGES

Second—I have become convinced that in this area of the so-called minority problem, the natural evolutionary pace of education and social change will not bring results fast enough to maintain optimum political and social stability. While it is true that you cannot legislate tolerance and understanding, it is also true that a little wise, yet insistent, gentle, yet firm, nudging, never did anyone any harm.

As an example, I recall how my young son, when confronted with a new food, categorically says, "I don't like it!" But when the gentle yet firm hand of parental authority gets the spoon into his mouth, 99 times out of a hundred, he finds it's O.K. after all.

A TRIP TO INDIA

Third—And this may only be in confirmation of the second—time is running out. During the past year I spent one month in India, on an assignment for our government. India is an underdeveloped country and her people are black. There are many underdeveloped countries where people are black or yellow or red. Can we afford to substantiate the Communist propaganda to these people that democracy and discrimination go hand in hand? Of course not. We know it to be untrue, but we would do well to do everything we can to remove now even the suspicion of discrimination.

MINNESOTA EMPLOYERS ASSOCIATION NOT OPPOSED

For these three reasons, then, I have changed my opinions on F.E.P.C. For these and many similar reasons, I believe that a large number of business men throughout the state have changed their minds on FEPC—so much so that

I understand, and this I have on the highest authority, that the Minnesota Employers' Association (of which my employer is a member) this year has directed its representative not to oppose this legislation in their behalf.

While it is true that Mr. Christianson did testify before the House Labor Committee against this bill, apparently he appeared as an individual, and the arguments he presented in opposition reflected the views of only one portion of a divided membership of the M.E.A.

LIKE FIRE ENGINES

One final point: Those opposed to this bill make much of the point that such a commission is unnecessary, particularly when you get beyond the big cities. Well, a fire department is unnecessary—until you have a fire. Based on the law of averages, I don't expect my house will catch fire—but I'm glad we have a fire department. The insurance underwriters will say that in spite of the infrequency of fires, a fire department pays for itself. So, I believe, will an F.E.P.C. And if it shouldn't, I know of nothing to prevent this legislature from repealing this legislation. Satisfaction guaranteed, or your money back.

Views

Negro Juror in Louisiana Parish

FOR THE FIRST TIME SINCE RECONSTRUCTION DAYS in the South a Negro recently sat in the jury box in the Caddo Parish District Court as a venireman. Until Sidney Brown, Jr., a market and produce dealer, appeared in Court, attaches said, they could not remember a Negro ever ap-

plying on a venire before.

It is more common to find a Negro in the jury where another Negro is being tried for a crime carrying a capital punishment penalty. Conviction can be appealed to the Supreme Court if there is no Negro representative on such a jury.

D.C. Press Clubs—"Open to the Press"

IN TWO MONTHS TIME the National Press Club in Washington, D.C. and its feminine counterpart, The Woman's National Press Club, each faced the same crisis. Negroes applied for membership to both clubs.

In consternation, the National Press Club's Board of Governors tentatively granted membership in January to Louis Lautier, of the Atlanta Daily World and the National Negro Press Association.

"If our editorials mean anything," said the Board, "we can't in conscience

keep Lautier out, regardless of what happens." The publicity would make the club an international target among the world's non-white nations. It would be looked upon as just another example of American bigotry.

Just two months later Board of Governors of the Women's National Press Club approved the application of Alice Dunnigan, Washington reporter for the Associated Negro Press. If none of the Club's 208 members object, Reporter Dunnigan will be automatically admitted.

Debit Two

IN MONTGOMERY, ALABAMA, a 15-years old high-school girl, Claudette Colvin, was arrested for refusing to move to the back of a "Jim Crow" city bus. Convicted, she was placed on probation. Her attorneys declared the charges were unconstitutional and cited the 13th, 14th and 15th Amendments. Solicitor William Thetford made the statement that whether the laws were right or wrong they must be obeyed.

The girl's attorneys intend to appeal the case.

AND IN INDIANOLA, MISSISSIPPI, the segregationist Citizens' Council offered a \$50 prize for the best essay written as part of the required class-work in the town's high school. The subject of the essay was: "The Advantages to Both Races of Continued Separate Schools."

Five Year Job Hunt

(Continued from page 1)

The man looked surprised when he came in and asked him what he could do for him. Milton explained that he had called 45 minutes ago and the interviewer had told him he had a job for him. The man looked very confused and exclaimed that he had made a mistake, that someone else had come in the meantime and gotten the job. And as he was going out the door the man called after him, "You don't call me. I'll call you."

GOVERNMENT CONTRACT COMPANIES

At the meat packing industry offices there were always "no openings" in spite of the fact that all the meat packing plants have government contracts and are forbidden by law to discriminate. (One of the plants recently was forced to open its front office to Negro help through union pressure on the President's Committee on Government Contracts.) Again he couldn't even get into the plant as an unskilled laborer—too much education.

Milton has made 14 trips to the Illinois State Employment Service. He has been referred to two jobs by them, one which paid \$42 a week. The other was at the University of Illinois where a man with a master's degree also applied and was hired.

At the public utilities, which have been integrated for many years because of their franchise with the city, there were always no openings. Milton took the application exam for accountants so many times at the various companies that the last time he took it at one company he got a grade of 98 per cent and finished in 45 minutes instead of 90.

DEPARTMENT STORES

At the department stores there were no openings, either in sales or in ac-

counting. Some offices were integrated but they weren't hiring. Most stores Milton tried had no opportunities for Negroes in accounting or sales.

ADDED TRAINING

Milton decided that he had better branch-out in his schooling to widen his chances of finding a job on the professional level. He returned to evening school and took several industrial relations courses and will soon have enough courses for a master's degree.

WILTON FEELS that he would like to prepare other Negro high school and college graduates to meet the experiences he has had during the past five years. He learned several things which would be helpful to the student who has the added difficulty of racial discrimination to overcome in job hunting.

SCHOOL PLACEMENT SERVICE

In the first place Milton feels he did not use his school placement service as effectively as he might. There are alumni of most high schools and colleges in some of the city's big companies who might be persuaded to help implement a policy of integration if the school approached them.

HUMAN RELATIONS GROUPS

Also there are several organizations in the city which have been doing splendid work to place qualified Negroes, among them The American Friends Service Committee, The Urban League and the Employment Division of the Commission on Human Relations. Milton feels that he should have started out working through all of them.

One fact was driven home to him. If you are trying to get into a field traditionally closed to Negroes you have to persevere. Milton feels that if you do, because of the work of human relations

African Archbishop "Unwilling To Commit Suicide"

THE SOUTH AFRICAN GOVERNMENT is moving to take over all mission schools. If the schools refuse they will soon have all government subsidy cut off.

South African Bishops have been branded as "anti-government" because they refuse to turn over Catholic schools to the state. Archbishop William P. Whelan of Bloemfontein has stated that this is a completely unfounded accusation.

"Unwillingness to commit suicide," the Archbishop wrote in a Pastoral letter, "even where this may be bureaucratically desired, cannot reasonably be described as evidence of non-cooperation. The Church cannot vote itself out of education any more than it can vote itself out of existence."

"Some 750 Catholic mission schools and nearly 120,000 Bantu (Negro) children will suffer from the government's decision," the Archbishop said.

Cut School Funds to Segregating Districts, Representative Urges

FEDERAL FUNDS FOR SCHOOL CONSTRUCTION should be cut off from any school district which persists in maintaining racial segregation. Thus argued Rep. Adam Powell of New York at hearings on proposed Federal Aid legislation, held before the House Committee on Education and Labor.

Aid to a segregating district is just "squandering money," said Rep. Powell. It is support of two school systems.

In the light of the recent Supreme Court decision outlawing segregation, he added, such use of Federal funds would actually hinder the implementing of the Court's decision.

Freedom of Recreation

ON A SUNNY AFTERNOON IN JULY, 1950 a letter carrier, Robert M. Dawson, Jr. and his four children decided to go for a swim at the municipal beach in Baltimore, Maryland. For five years they have been trying to finish their swim. Turned out of the Fort Smallwood Park municipal beach because they were Negroes, the Dawsons brought the case to court.

Last December the Federal District Court in Baltimore ruled that there were separate but equal facilities for the family at the park: they had no right to swim in the white section.

But the U.S. Fourth Circuit Court of Appeals in Richmond reversed this decision in March. It branded the "separate but equal" doctrine as unjustifiable in the light of a series of Supreme Court decisions, notably the school decision.

It ruled that police power can no longer be used to enforce recreational segregation any more than it can be used to enforce school segregation. It is a decision which will have far-reaching national implications. If the decision stands, the Dawsons will soon be able to finish that swim.

organizations in the city, and the growing good-will on the part of employers, you will find work in your chosen profession.

The big battle for the Negro high school or college graduate going out to look for a job is with discouragement. Milton joined the Catholic Interracial Council and found the association with people who were trying to change the system a source of strength.

THOUSANDS OF NEW OPENINGS

He reminded himself of the scores of places in the city that have opened up to Negroes for the first time in the last few years. On State Street there are now thousands of opportunities for Negroes. Carson Pirie Scott and Company alone employs several hundred Negroes, three or four of whom are in executive positions (see picture opposite). Steel industries are providing more and more opportunities. One downtown insurance company employs 20 Negroes out of 300 employees, one as a claim adjuster.

THE EVOLUTIONARY PROCESS

The real basis for Milton's perseverance was the belief that democracy is an evolutionary thing, and that hundreds of organizations in the country are working to speed the process. As he puts it, "I don't expect to see the end of discrimination, but maybe my grandchildren will. Maybe through the efforts of all these groups now, they won't have any trouble at all finding jobs."

CARSONS BEGAN A POLICY OF INTEGRATION IN 1950. SINCE THEN THEY HAVE HIRED SEVERAL HUNDRED NEGROES, SOME IN EXECUTIVE POSITIONS.



CATHOLIC INTERRACIALIST

SALUTE TO WALTER WHITE



(Photo courtesy Chicago Defender)

THE LATE WALTER WHITE WITH HIS WIFE, POPPY CANNON.

ON MARCH 21ST, 1955, WALTER WHITE, Executive Secretary of the National Association for the Advancement of Colored People, died in New York of a heart attack. Known throughout the world for his untiring labors on behalf of his fellow-men, Mr. White received tributes from hundreds of national and international figures and in the editorial columns of newspapers across the country. This was right and fitting, for his life's work was of a scope and quality to merit such praise.

Yet his loss is probably most keenly felt by those to whom that work was dedicated—the lowly, the unenfranchised, the people for whom “equal rights” was once only a phrase and the faintest of hopes—the American Negro. Wherever the poll tax has been abolished, wherever lynchings are a thing of the past, wherever Fair Employment Practice laws, unsegregated housing and schools, and improved race relations are found, Walter White and the NAACP are honored. These are the liv-

ing and growing testimonials to his life, and this organization, to which he devoted his efforts from the time when he was made its assistant secretary in 1918, is the guaranty that the progress made so far will not cease.

GROWTH OF NAACP

In 1918 the National Association for the Advancement of Colored People was a big name for a small organization. Today that name has a unique status among all who strive for the full realization of that citizenship which our Constitution promises—to all, without respect of race or creed, equal liberty, equal justice, equal opportunity.

With singular devotedness the members of the NAACP have labored through the years not only to redress wrongs already done but to create a climate, to form a public conscience and public opinion, which would prevent by its very existence the recurrence of such wrongs.

Walter White's leadership in the NAACP was fitting not only because of his exceptional abilities but because he represented so well the hundreds of men and women, colored and white, of high and low estate, who worked with him in the same cause. Courageous in the face of enormous difficulties, persistent despite setbacks and discouragement, with a will and perseverance that eliminated the word “defeat” from his vocabulary, his example will continue to be an inspiration for years to come.

Last week the NAACP announced that Roy Wilkins, administrator and Mr. White's chief assistant since 1951, had been appointed to succeed him as executive secretary. To him and all his fellow-members goes the great task of continuing the work thus far so gloriously advanced. May the future soon fulfill the present promise.

—And John W. Davis

ON MARCH 24th, three days after Walter White's death, John W. Davis died in Charleston, S.C. A constitutional lawyer of the foremost rank, his long career was marked by a series of honors seldom accorded to one man.

When, in 1924 at the age of 51, he ran for the presidency against Calvin Coolidge, he was already widely known and respected, for he had been president of the West Virginia Bar Association, Representative from W. Virginia, Solicitor General of the United States, Ambassador to Great Britain, and president of the American Bar Association.

Since that time his career has been perhaps less spectacular, yet no less distinguished. He appeared before the Supreme Court a record 140 times, at least twice in history-making cases, one the case for the steel industry against President Truman's seizure in 1952; the other, his last, when he argued for South Carolina against desegregation of the schools.

As in several other of his cases, this one was hotly debated outside the courts, charged with emotional tension and political and social implications yet to be realized. The dignity, integrity and sincerity which he brought to it redounded to his honor and won the respect even of his opponents.

One last time he came to public attention. In June of 1954 he acted without fee with another attorney for Dr. J. Robert Oppenheimer before the Atomic Energy Commission.

It is easy to praise democracy and the democratic way; less easy to put one's finger on tangible evidence of its advantages. In the lives of Walter White and John W. Davis, honorable opponents, fellow Americans, we may find such evidence.

—Ann Townley Brooks

Government Role in Restricted Housing

(Excerpts from a talk given by Loren Miller to the National Committee Against Discrimination in Housing. Mr. Miller is vice-chairman of the Committee.)

THE NEGRO URBAN DWELLER buys or rents housing in “tightly contained” parts of our city because that is the market into which he has been forced.

The Separate But Equal doctrine was given Supreme Court sanction in 1896. The first of the racial zoning ordinances was enacted about 1903, and it was not until 1917 that the Supreme Court invalidated them. And by 1917 the state courts were lending their process to the enforcement of race restrictive covenants. For three long decades such enforcement was decreed in state courts.

NEGRO'S HOME NOT HIS CASTLE

The Negro who did venture to buy in a restricted community faced a lawsuit with the possibility of loss of life savings or, even worse, of going to jail for flouting the decree of a court which had ordered him to vacate his own home.

It was not until 1948 that the Supreme Court said with finality that the Fourteenth Amendment bars judicial enforcement of agreements proscribing sale to, or occupancy of land by, Negroes or other non-Caucasians.

State courts were still enforcing racial covenants when the federal government got into the housing business in the early 1930's, and federal housing administrators fell into line.

Early PWA housing was built on a segregated basis. Later, the federal public housing agency adopted its present indefensible policy of leaving to municipalities the question of whether or not they would require racial segregation in public housing built with public funds.

Some local housing authorities cleared out areas of mixed occupancy and imposed segregation in subsequent public housing developments. Others evaded the issue and reached the same result through selecting sites that were bound to attract one racial group or another.

U. S. PUBLIC HOUSING 86 PER CENT SEGREGATED

When I last looked at public housing figures, federal administrators were priding themselves on the fact that only 86 per cent of the nation's public projects were segregated—eloquent testimony indeed to the government's contribution to residential segregation!

Every court which has considered the matter in the past decade has patiently explained that such segregation denies equal protection of the law. Apparently, communication between the judicial and executive branches of government leaves something to be desired.

The mischief worked by public housing pales into insignificance in comparison with the contribution of the Federal Housing Administration.

FHA CALLED “TYPHOID MARY”

From its birth in 1934, FHA has prided itself in the claim that it has been guided by sound business practices.

In 1934 sound business practices, as that term was understood by FHA officials, called for the imposition of racial covenants on all residential subdivisions. FHA became the Typhoid Mary of race restrictive covenants.

RESTRICTIVE COVENANTS SPREAD

It spread them from one end of this nation to the other with the circulation of a model covenant and with it in-

sistence on their recordation on every parcel of land on which it insured a home construction loan.

It continued to encourage covenants until 1949, thus helping to close the doors of the new housing market against Negroes. Its activity in that direction was about 98 per cent effective—of the some 2,762,000 units built with the aid of FHA-insured loans. Its widely heralded 1949 policy change did nothing to disturb the pattern simply because the change was more apparent than real.

POLICY CHANGE

In 1949 the agency announced that it would not insure home construction loans unless the borrower covenanted with it that no race restriction had been recorded on the land after February 15, 1950, and that none would be recorded during the life of the loan.

Veterans Administration announced the same policy at that time. In both cases builders were left free to discriminate in the sale or rental of such housing. They have exercised that freedom; they have continued to exclude the Negro from the housing market.

LIP SERVICE GIVEN

Government housing officials continue to pay valiant lip service to the President's declaration that the benefits of the Housing Act of 1954 shall be used for the advantage of all citizens regardless of race; but FHA and VA refuse to budge from their policy of insuring loans for builders who do discriminate.

As long as that policy is maintained, government is a partner, willing or unwilling, in keeping the new housing market closed to Negroes. The fruit of that policy is racial residential segregation.



(Photo courtesy Carson, Pirie, Scott & Co.)

PORTLAND

Veteran Hurdles Color Bar in Housing



(Photo courtesy The Oregonian)

THE HUNTERS FOUND A HOME.

PORTLAND READERS OF THE OREGONIAN WERE STARTLED on the morning of March 24 by two stories which appeared in adjoining columns on an inside page. The first of these was headlined "Negro Navy Family Finds Color Bar to City's Northeast Suburban Homes." The second was headed "Code Cited by Realtor."

Steward 3/C George J. Hunter and his wife Frances had been looking for a house which met the needs and desires of their family of four. They located several suitable places, but they discovered none of them were available.

"THEY NEVER CALL BACK"

"A couple of them (real estate salesmen) said they couldn't sell to us because it would hurt their business. And another frankly stated he could not because we were colored. We've asked some on the phone whether owners would accept a non-segregated sale, and

they say they'll find out, but they never call back."

GOLDEN RULE IS LILY WHITE

In the second story Charles Paine, president of Portland Realty Board, was interviewed about the policy of the board in selling to Negroes. Mr. Paine stated that his organization of 360 realtors has a code of ethics which prohibits them from selling homes in an all-white area to Negroes. Mr. Paine must have been referring to an unwritten code since such a statement of policy was eliminated from the published code some time ago.

In an attempt to justify this practice Mr. Paine cited the following from Scripture, "Whatsoever ye would that men should do unto you, do ye also unto them." Apparently Mr. Paine's application of this quote excludes members of minority groups.

"This is a democracy," Mr. Paine said, "and if the majority of the neighbors don't want colored people in their neighborhood, they should have their way." It would seem that he thinks in terms of two democracies, one for Caucasians and one for Negroes. The concept of the common good seems to elude Mr. Paine. He added that the code is applied to Americans of Oriental ancestry as well as to Negroes.

HAPPY ENDING

Apparently some Portland home owners are in disagreement with the realty board. Following the publication of the plight of the Hunter family, phone calls poured in offering homes for sale. March 30 Mr. and Mrs. Hunter signed the final papers for a \$10,500 home in an outlying section of southeast Portland.

—Gene Huffine

SHREVEPORT

Commissioner and Police Chief Speak

COMMISSIONER OF PUBLIC SAFETY J. Earl Downs and Police Chief Harvey Teasley, who recently took office, gave us a little of the history and economics of their department at our January forum. They pointed out that for a good police department it is necessary to have leadership, training, equipment, and enough money to make these things possible. We were greatly impressed by the forthrightness of Mr. Downs and Mr. Teasley and their willingness to admit that things have been considerably wrong in the past.

JUST TREATMENT PLEDGED

The police department is now on its way to becoming a good, working unit. Training stresses the just treatment of all persons "regardless of state in life, color of hair, eyes or skin."

Mr. Downs pointed out that although he and the men he has recently chosen to lead the police department are 100 per cent against mistreatment—"there are 145 men on the force whom it is impossible to keep a tab on—it is your job to let me know when there is mistreatment."

The law that "while a prisoner is being held he must be under interrogation and there must be a charge registered against him" has been enforced. This has eliminated the prolonged jailing of many innocent persons. Negro persons have been told their rights in accidents, according to Mr. Teasley.

Said Mr. Teasley, "Some of the men lack social graces, and their mannerisms irritate persons they come in contact with." Because there is no training, officers are at times ignorant of the laws which they are supposed to enforce, of the use of equipment, of the

just and courteous treatment they are to employ.

NEGRO POLICEMEN HIRED

Both the Commissioner and Police Chief spoke favorably of the integration of the police force. Two Negro policemen were hired shortly before the election. Both of them are doing good work on the job and in their relationships with white policemen. There are plans to hire more Negroes.

Mr. Teasley commented that when funds permit he will have printed and distributed a pamphlet on the good that has come of having integrated forces in the south. This pamphlet was compiled by the National Association of Chiefs of Police, of which Mr. Teasley is a member.

FRIENDSHIP HOUSE SEEN AS A GOOD STEP

Commenting on Friendship House, both the Commissioner and Police Chief agreed that it was a good step. "A group of people coming together to work for the common good—for an understanding, is a good thing," said Mr. Teasley. Mr. Downs pointed out that 25 years ago such a thing would not have happened, but that he sees nothing wrong with it now.

"I believe in good public relations," said Mr. Downs, "no hatred for any particular group. The persons I have chosen for leaders believe in this too. Things have been bad in the past, and it has been regrettable, but they are improving and will continue to get better."

—Diane Zdunich

WASHINGTON

D. C. House Testifies for Needy

ONE OF THE MOST FRUSTRATING THINGS about our work at St. Peter Claver Center is the limited amount of material help we can give.

Take, for example, the Greens, a family where the man works but does not receive enough wages to support his family in human decency. They are not covered by District welfare legislation. This is the type of case we've testified about for several years before the House and Senate Subcommittees on Appropriations for the District.

WASHINGTON POST RUNS STORY

At one of our social action sessions we decided to try to focus public attention on the difficult circumstances of our neighbors. Jim Guinan had an interview with Eve Edstrom of the Washington Post, and one morning she and a staff worker visited families together.

The resulting article in the Post pointed up the need for Congress to approve the District's consolidated public assistance bill. The measure would provide granting of emergency help as soon as residence requirements were checked. As things stand now, applicants wait a minimum of six weeks before all eligibility requirements are verified.

St. Peter Claver Center was mentioned as helping Mrs. Helen Fenner and her small children. The Fenners, who had never before applied for assistance, were eligible for Aid to Dependent Children but desperately needed emergency help. We had given them a meager supply of groceries and a few dollars for fuel. Just today we were able to send Mrs. Fenner out on what should prove a full time job.

SEGREGATED BOYS CLUB

For many years the Metropolitan

Police Department of Washington, D.C. has operated a Boys Club. The club has done outstanding work in combating delinquency. It has helped break down the boys' stereotyped idea of a policeman, that "you can't trust a cop."

But by its policy of segregation, the Club has perpetuated the stereotyped beliefs that each race has about each other.

CLOSE CLUBHOUSE RATHER THAN INTEGRATE

Last October the Club's directors disregarded requests of community organizations and decided to continue the policy. In November, All Souls Unitarian Church asked that the Club on its premises be integrated. In response, the club was closed.

NO NEGRO ON BOARD

The clubhouses serve about 8,000 white and 14,000 colored boys. Six of the eight clubhouses are in completely mixed neighborhoods. Of about 175 men on the Board of Directors, not one is Negro.

GROUPS WORK TOGETHER

St. Peter Claver Center joined with Protestant, Catholic, Jewish, labor, and veteran's organizations to work for integration. Together we compiled a leaflet suggesting that when people pledge Club donations, they state they will pay only when integration is accomplished.

Staff and volunteers at the Center are interviewing pastors for permission to leave the leaflets at Catholic churches. We also distribute them at work and in our neighborhoods.

Our accent this month has been on social action, and we realize more than ever how many groups must work together to accomplish anything.

CHICAGO

Not All Work



(Photo courtesy Clifford J. Burrell)

CHICAGO STAFF WITH CHAPLAIN, REV. JAMES CANTWELL.

"WHAT DO YOU DO FOR RECREATION, besides long hikes? How can you have any fun without money?" These questions are often asked of staffworkers. They aren't really answered by the list of things one can do for free in Chicago. The real question is "Do you ever have any fun?" And the answer is unequivocally "Yes!"

Mostly—it is just the people, as varied a group as one could find. It may be something as fascinating as a deep theological discussion, or it may be the thought-provoking surprise of finding out in the course of dinner table conversation that Ed has the same hat size as his dog, Rusty. Bit by bit one discovers the mental processes and deep spiritual life of those with whom one works.

ALOHA, ALOHA

Talents are discovered too. Five chil-

dren's guitars came in one Christmas, but some of us never got beyond lesson one (Aloha) before being forced by public opinion to say Aloha to a possible TV career. We do have one honest-to-goodness artist though (she took lessons!). The rest of us work hard as art critics. Once in a while we do get roped into creating something. Last Christmas Ann O'Reilly, our artist, appeared with a mound of clay, and each person moulded a figure for our nativity scene. The results were not too bad, with most known and a few unknown artistic schools represented.

TOP HATS AND CLOTHING ROOM

Sometimes there are genuine parties and amazingly enough, a formal one or two. I remember one with particular vividness. A generous volunteer had sent the tickets, the clothing room yielded the formals and a top hat, and after a few phone calls even the tux were forthcoming. There were some pretty tricky things such as arranging ripped net into a rosette and walking with careful step so that a cracked pair of black shoes wouldn't be seen. The gaiety may have come as much from thinking how clever we were as from real detachment from earthly goods, but I know the gaiety was there.

OH, THE JOYS!

Some of the very hardest times, such as preparing Christmas baskets or scrubbing walls to get ready for Open House, turn into the liveliest and most memorable times. It may seem trite to talk of the friendships at Friendship House, but they are a large part of the fun, the happiness that is very real. It comes, it seems to me, from having the one basic thing—all that we mean when we say the Faith—in common, and from an acceptance of differences on every other level—opinions, temperaments, backgrounds—as part of life, a most interesting part. Oh, the joys of community life!

—Ann Stull

CATHOLIC INTERRACIALIST

Winona Catholic Women Decide-- "Mexican Migrants Our Responsibility"

A LITTLE BOY NAMED JUAN, strumming his big guitar and singing his beloved Spanish songs, stole the show at the Winona, Minnesota, Council of Catholic Women's convention. Juan is the son of one of the hundreds of migrant workers who come from Texas to work in the potato, cabbage, onion and carrot fields in Hollandale, Minnesota.

The W.C.C.W. is working to aid the migrant workers in any way they may need help. Needy families have received food and clothing. In the "Lady of Guadalupe" Center built last year, movies are shown and rummage sales are held. Religious instruction classes, baby clinics, nursery schools and other projects are planned for the future.

HOME—A CHICKEN COOP

Juan's family lives in a small, one-room house in a migrant workers' camp. Juan, his brother, four sisters and his mother and father are crowded in this small house. Some of the houses are "chicken coops" and ten people may have to live in one of these houses. There are no foundations under the houses and families who make Hollandale their year-round home find the houses very hard to heat. Very often a kerosene kitchen stove is the only source of heat in these homes. Most of the homes have electric lights and water is usually obtained from a well used by the camp and hauled to the home for cooking and washing.

NO WORK FOR WEEKS

Juan's father works in the potato fields. When it rains, there is no work and the rains may last for days or even

weeks. He is paid 85 cents an hour but on-the-road expenses and layoffs take much of his wages. Workers who stay during the winter months can work in the warehouses grading and washing potatoes. But because potatoes freeze so easily the workers are laid off during the very cold weather.

Migrant workers and their families needing medical aid have difficulty receiving help from the Welfare Board because they are not residents of the county. Emergency cases are accepted but often the help comes too late.

SCHOOL BUSES—FREE LUNCHES

More school children of the migrant workers are now attending school. Since it is now illegal to hire children under 16 years of age, the children attend school during the spring and fall months. Extra teachers were hired and bus transportation was arranged. The school lunch division of the State Department of Education has made special allocation of surplus foods. Various groups help pay for school lunches for migrant children.

SCRAPBOOKS OF TRAVELS

The schools are trying hard to help the migrant children feel a sense of belonging in the school. They receive special help in reading, arithmetic, health practices, citizenship and homemaking. Some of the migrant children have kept scrapbooks of their travels for a whole year. When they came back to school again in the spring they told the other boys and girls where they had been, what kind of work they had done and

how they had lived in the different places. This helped the other children get a better understanding of their temporary classmates.

SPIRITUAL LIFE

A mission for the migrant workers, conducted by Spanish-speaking missionaries, is held each summer. The old and young alike faithfully attend the devotions every night for two weeks. Many of the workers must come right from the fields without any supper to take their part in the mission. Religious instructions are given, all those who have not been baptized receive the sacrament of Baptism, and couples who have been married before a justice of the peace are married in the church.

For some of the older children and adults it is a time to receive the sacraments of Baptism, Penance, Holy Eucharist and Confirmation.

The great love these people have for the Lady of Guadalupe is evident in each tiny home, for each family has a small shrine in one corner with flowers and candles and a picture or a statue to honor their beloved Lady.

There are Mexican migrants in hundreds of sections of the United States. The Winona Council of Catholic Women realized that the presence of these workers and their families in their area was a wonderful opportunity for Catholic Action. They realize the need for hundreds of other centers, begun by small community groups, to extend a welcome to these workers, to open their schools to the Mexican children, and to become concerned that they receive a decent, living wage and are provided with adequate housing.

—Elizabeth Winzenburg

OUR LADY OF
GUADALUPE
CENTER
IN WINONA
IS HOME FOR JUAN
AND HIS FAMILY.



Book Review

An American in India



(Photo courtesy Bobbs-Merrill Co.)

SAUNDERS REDDING.

AN AMERICAN IN INDIA. By Saunders Redding. Bobbs-Merrill Co., Indianapolis, Indiana—1954. \$3.50.

An American in India, by Saunders Redding, is his "personal report on the Indian dilemma and the nature of her conflicts." The book, which is essentially a travelogue, is the outcome of an educational tour he made in India for the U.S. Department of State in 1952.

Even though the author intended to penetrate into the Indian mind, it should be remembered that his stay in the country was too short for even a superficial study of the country and its people. Also he was handicapped, as any other foreigners, by the fact that he could talk only to the English-speaking people there, who form only a small fraction of the Indian population.

On the author's first night in India, he met a poor man on the streets of

Bombay, who compared his color with that of the author and said, "like by you." The author asked himself, "even here in a foreign country among a foreign people, was experience to be tested by the color of my skin?"

Also before the author began his speaking tour, Larry Wilson, a U.S. Cultural Officer in Bombay and a Negro, told him that "we are dealing with colored people in a colored country." It seems that the author had been carrying these feelings throughout his stay there and consequently concluded the keynote of Indian political outlook to be based on an inverted racism.

SKEPTICISM OF AMERICA'S RACE RELATIONS

Mr. Redding expresses his astonishment at the various questions put forward by his audiences on issues like the U.S. policy in Asia and the race problem in the U.S. Probably, the questions made use of the opportunity they got for getting first-hand information on American Negro life, from a noted American Negro like the author and meant nothing beyond that. But he was not quite prepared for such questions.

Even though he tried as much as he could, on many occasions he did not succeed in convincing them. He says "they would not believe that I told the absolute truth, as I saw it. They are skeptical that race relations in America were bettering even slowly."

Mr. Redding has given a detailed account of the poverty and misery, which he witnessed, but observes a cold silence regarding the natural question—what is being done to improve these situations by the people of India and their government?

—K. P. Jacob

Readers Write

SUGAR COATED

Dear Editor: Your article "The Big Take" in the April, 1955, Catholic Interracialist is clever. The humor in saying the reverse of what you mean both removes tenseness from what you say and prevents rebuttals. You present a model of how to sugar coat a distasteful medicine.

Rev. Richard T. McSorley, S.J.
University of Scranton
Scranton 3, Pennsylvania

INDIAN FISHERMEN IN DESPERATE NEED

Dear Editor: It is a widely known fact that in India many poverty-stricken and homeless deserving families were desperately in need of healthy cottage homes, while they are undernourished and under-clothed and ill-provided with their daily necessities of life.

Most of the men in our poor colony were fishermen who sail on far off and deep sea to maintain their livelihood by gambling their lives to hunt the fishes to earn their livelihood and returning in vain or gain. These men and their families were living in filthy and ragged huts, want healthy cottages to shelter their families from rain, cold and hot sun. So, would any of you kind peoples be pleased to donate your mites with a generous heart. Donations through foreign money order is safe. Donors will be ever remembered in our daily prayers. Any help however big or small will be of great help to us.

Mrs. Lourdammal Gomez, Secretary
Thaddaeus Club
Panimayanagar, Tuticorin 15
S. India

ENJOYED ETHEL DANIELL'S ARTICLE

Dear Editor: I enjoyed Ethel Daniell's article on Shreveport very much and am glad to see such progress being made there. I was once stationed at Barksdale, Louisiana, and have seen Jim Crow in the South.

I still recall the white Southern friend who apologized to an old Negro man for the "white race" because he couldn't give the Negro his "white seat" on the bus. White Southerners like Jim will change the face of the nation.

Robert Powers
New York, New York

Volume 14

MAY, 1955

Number 12

CATHOLIC INTERRACIALIST

4233 SOUTH INDIANA AVENUE

TEL. OAKLAND 4-9564

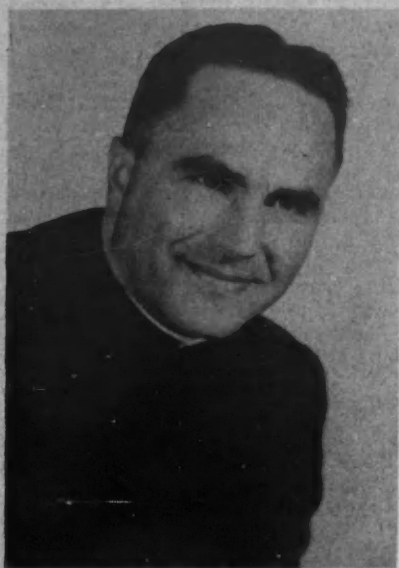
Editor Betty Schneider
Assistant Editor Ann O'Reilly
Circulation Manager Delores Price

Associate Managers

Townley Brooks, Mary Lou Hennessy, Larene Graf and Edwin Hark

The Catholic Interracialist is owned and operated by Friendship Houses at 4233 South Indiana Ave., Chicago 15, Ill.; 43 West 138th St., New York 37, N.Y.; 814 7th St., S.W., Washington 24 D.C.; 2316 North Williams St., Portland, Ore.; and 1825 Milam St., Shreveport, La.; and published monthly September through June and bi-monthly July-August, by Friendship House 4233 South Indiana Ave., Chicago 15, Illinois. Second class mail privileges authorized at Chicago, Illinois. Subscription price, \$1.00. Foreign, \$1.25 a year. Single copies 10c.

UNESCO Priest-Delegate Writes US Test Case for World Racial Problem



THE REV. J. B. GREMILLION, U.N.E.S.C.O. DELEGATE AND CHAPLAIN, FRIENDSHIP HOUSE OF SHREVEPORT.

(Article for the Catholic Interracialist on U.N.E.S.C.O. Seminar on Adult Education, Copenhagen, Denmark, Aug.-Sept. 1954, by Father J. B. Gremillion, delegate of the Department of State of the U.S.A.)

THE "RACE PROBLEM" is not national but world-wide in scope. The three-fourths of the world population which is colored regards the United States as a test case for the world-wide racial problem.

"If a thorough-going democracy can become a reality in the United States, then it can happen elsewhere. If, on the other hand, the United States with all its advantages of natural resources, geography, and historical development cannot become a truly democratic society, then the ideal of democracy cannot be made operative in other less-favored countries. Some other way of life must be sought. And most of these presently or formerly colonial peoples are seeking; they have not as yet set their compass for the future."

I quote here directly from the report I made in November to the Department of State, a written and verbal report

on the U.N.E.S.C.O. Seminar on Adult Education held this past fall in Copenhagen, Denmark. Professor Herman Erickson of the University of Illinois and myself were the two representatives accredited by our U.S. Department of State.

INTERNATIONAL COMMUNITY

For three weeks we lived in a small community college with some sixty-five other delegates from thirty-two nations. Five hours each day we devoted ourselves to seminars, workshops, lectures, and round-tables on adult education: illiteracy, fundamental education (citizenship, village sanitation, family hygiene, community living), vocational training, and cultural development.

The rest of the time we just lived together—a truly international community, a prototype of the world human family—getting to know one another at meals and wee-hour bull sessions, talking and walking and gawking about. A great sense of oneness did in fact develop. And that was great and worthwhile in itself, a true *bonum honestum*.

Problems in adult education press acutely upon the people of Africa, Asia and Oceania. Of the thirty-two nations represented at the Seminar seventeen were from that area of the globe.

INEVITABLE QUESTION—"STATUS OF U.S. NEGRO"

One of the first questions asked of me almost invariably was the progress of the Negro in the United States. All knew quite a bit about the subject. All knew about the Supreme Court decision on integration in education.

As they came to know me better, many engaged me in personal and private conversation. "At least you are making some progress," said the surprisingly sympathetic delegate from South Africa. Most of them understood and appreciated the difference of the Negro's status North and South.

The fact that I was born and reared in the plantation South, that my grandfather fought in the Confederate Army, and that despite this background I was actively engaged in grass-roots efforts for integration intrigued them no end. They wanted to know all about Friendship House. This held true with many Europeans as well.

"COMMON CAUSE" AMONG COLONIAL NATIONS

I was struck by the degree to which presently or formerly colonial peoples make "common cause" among themselves although they might live thousands of miles apart. For example, the struggles of the Tunisians against France, of the Mau Mau against the British, and the successful issue of the Indonesian struggle against Holland form an ideological unity in the mind of the delegate from Jordan or India.

IRON CURTAIN COUNTRIES NOT REPRESENTED

Questions about the U.S. Negro have great personal impact upon the Afro-Asians who ask them. This is not a matter of mere long range sympathy. The "cause" of the U.S. Negro partakes of the "cause" of the colored majority throughout the world. The question continually recurs: If a ten per cent colored nation cannot achieve true democracy, how can a seventy-five per cent colored world achieve it?

No Iron Curtain countries were represented at the Seminar. Among the participants I found no inkling of pro-Communist sympathy. My considered opinion is that on the whole and with no conscious exceptions the participants wanted to believe in the integrity and good faith of the United States.

We are of the West; we are identified with the colonial and economic imperialism of the British and French, Belgians and Dutch. The Afro-Asian nations have now become conscious of their own identity. Over and above the racial question they have reached their 1776.

U.S. BEST WORKING MODEL

With all our shortcomings they realize that we offer them the best working model of what they would like to become. But there exists a dangerous tendency to regard democracy as a mere technique (secret ballot, literacy, mass communications, etc.) and little appreciation of the foundation truth of the dignity of man which is the centuries-long product of our Judao-Christian heritage.

Some of my new-found friends realize well that their people by force of the world situation must obtain their freedom for which they are not ready. Most countries are 60 per cent to 80 per cent illiterate. Caste systems do not disappear by simple statute. In consequence we could discern at times a frantic search for the means by which a people can become politically and socially mature in the shortest possible period.

On the whole the outlook is not too bright. As one officer of the Department of State remarked at the close of my conference with them in Washington: "This anti-West, anti-white revolt figures as large as Communism in the world picture."

NEEDED: MORE NEGRO DELEGATES

Among my recommendations to the State Department this one stands out:

"Negroes should form part of the United States delegations whenever and wherever possible. Negroes should be members of as many diplomatic missions (permanent and ad hoc) as possible. One Negro Information Officer in an African embassy conveys more than 100 printed pamphlets ever could. Delegates from Africa told me of such U.S. Negro Information Officers and of what it means to them to see the U.S. represented by a Negro."

—Rev. J. B. Gremillion

U.N.E.S.C.O. DELEGATES GATHER FOR DISCUSSION.



TWO MONTH SUBSCRIPTION DRIVE ENDS JUNE 1

FIRST PRIZE

A week free of cost at the Friendship House of your choice, plus \$35 in cash.

SECOND PRIZE

A beautiful edition of the BIBLE, an example of excellent craftsmanship and artistry.

SO FAR

You have raised our subscription by 80. You have reduced our debts by \$80.

Even our C.M. (circulation manager) is impressed. People are actually clipping the subscription blank in the left hand corner and sending us lists of names for subscriptions, some as many as ten. We even hope to make a considerable dent in our engraver's bill of over \$200.00.

RATES: \$1 A YEAR; FOREIGN \$1.25

NAME _____
ADDRESS _____
CITY _____ ZONE _____ STATE _____

NAME _____
ADDRESS _____
CITY _____ ZONE _____ STATE _____

NAME _____
ADDRESS _____
CITY _____ ZONE _____ STATE _____

NAME _____
ADDRESS _____
CITY _____ ZONE _____ STATE _____

____ Please send me ____ extra subscription blanks.
____ Please send me ____ sample copies of back issues at 5 cents a copy.

NAME _____
ADDRESS _____
CITY _____ ZONE _____ STATE _____

AGAIN WE APPEAL TO:

- **INDIVIDUAL SUBSCRIBERS**—Many individual subscribers have sent us one new subscription during the past month. Perhaps you have one friend who would be interested in the *Catholic Interracialist*.
- **SOCIOLOGY AND RELIGION TEACHERS**—Our local parish high school in Chicago uses 125 papers each month for their sociology classes. The students outline cover stories and relate them to chapters in their text books. The teacher feels it makes the statistics come alive for students.
- **PARISH GROUPS**—A suburban parish recently took a bundle of 10. A day after they were put on the pamphlet rack, 6 were sold. Some groups sell *Catholic Interracialists* after Sunday Masses.
- **CHRISTIAN FAMILY MOVEMENT GROUPS**—As a result of an article they saw in the *Catholic Interracialist*, one C.F.M. family we know had several African students out to their home for Sunday dinners. The students say they had a wonderful time. Perhaps the paper could point the way to a group action for your C.F.M.
- **STUDENTS**—Many of our student friends get subscriptions from their school library, from the school paper, from clubs and from individual teachers and classmates.
- **SEMINARIES**—Last summer a seminarian visitor told us he felt he needed the information he got from reading the *Catholic Interracialist* to prepare him for parish work.
- **INTERRACIAL CLUBS**—Some groups have written us that an article in the *Catholic Interracialist* was the springboard for a social action project in their community.